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THE STORY OF THE GREATEST NATIONS
WITH
ONE THOUSAND

THE
WORLD'S FAMOUS EVENTS
Portrayed in
WORD AND PICTURE

THE GATEWAY
OF HISTORY





THE VICTORY OF KADESH

(Rameses II. Breaks the Hittite Power)

After the noted wall-painting by the German artist, Karl Oderich

THE Hittites were an Asiatic people who built up a powerful state occupying Syria and most of Palestine. They thus became the chief opponents whom Rameses II. and the other Pharaohs of this age had to face. Rameses defeated them near the city of Kadesh in a great battle, pictures of which he afterward carved on all his monuments as representing the crowning glory of his reign.

At Kadesh Rameses fought in a chariot with trained "battle lions" accompanying him. At one time, or so his inscriptions tell us, his followers were driven back and he fought alone against the foe. He put them to flight and many were drowned in a neighboring river. He says, in part: "I became like the god Mentu. I hurled the dart with my right hand; I struck with my left hand. I drove against two thousand teams of horses; I was in the midst of them, but they were dashed to pieces before my chariot. Not one foe raised a hand to fight; their courage was sunken in their breasts; their limbs gave way. I made them flee into the water like crocodiles; they fell on their faces one after another. I killed them at my pleasure." This boastful tone is customary in the Egyptian monuments. The Pharaohs claimed to be gods themselves, and were in no way modest in retailing their exploits.







THE ESCAPE OF THE HEBREWS

(The Egyptians Pursue the Fleeing Hebrews and are Overwhelmed by the Sea)

From a painting by the noted American artist, Frederick A. Bridgman

THE Pharaoh at the time of the Hebrew "exodus" from Egypt was probably Mer-en-ptah, a grandson of Rameses II. The Pharaohs who followed the great Rameses found troubles gathering thickly around them. The people grew discontented and even desperate under the drain of continued warfare and the weight of increasing tyranny. The Hittites and other foreign foes pressed upon the frontiers, and the "treasure cities" of Rameses had to withstand more than one serious siege.

The hand of the Pharaohs fell most heavily of all upon the helpless Hebrews, until finally, as the Bible tells us, these unfortunates demanded leave to pass the frontier fortresses and the great wall which seems to have been erected across the entire isthmus. The fugitives preferred rather to dare the sufferings of the desert than submit to the ever-increasing misery of life in Egypt. Only a single record of their departure has as yet been found upon the monuments of Mer-en-ptah. This in telling the achievements of his reign says: "The Israelites were utterly destroyed and left no seed." That this was false we know. Probably when they fled and were pursued, such of the Egyptians as escaped from the disaster of the plunge into the Red Sea reported that the Israelites had also perished.







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ДИКТОАССИСТЕМЫ



THE ETHIOPIAN CONQUEST

(The Conqueror Piankhi Receives the Welcome of the Former Pharaoh)

From a drawing by the German artist, Ralph Stein

FOREIGN war and domestic tumult finally reduced Egypt to a state of anarchy, wherein dozens of petty lords ruled, each over his own little district, and fought against his neighbors. Hence there was no united resistance against a new foreign foe, the Ethiopians. These half-negro conquerors gradually pushed their way northward from the upper Nile until, in 727 B.C., their king Piankhi was appealed to by several of the princes of the lower Nile to restore order in the country and especially to protect them from one of their own number, the energetic prince Tafnakhti. Piankhi eagerly accepted the opportunity, and with his Ethiopian troops marched from end to end of Egypt, bringing peace where he could and fighting where he must. Tafnakhti was defeated again and again and at last hid himself among the marshes of the delta. The priests gladly welcomed Piankhi as the one strong man who could protect them and he was crowned as Pharaoh. The lesser princes crowded to make submission to him.

A nominal Pharaoh, Osorkon, had previously reigned at Bubastis, but had no power whatever beyond his own province. Osorkon was one of the first to wait upon the new Pharaoh, and give him cordial welcome, as our picture shows. Apparently the feeble Osorkon was glad to be able to transfer his authority to a monarch with power to enforce it. So the Ethiopians ruled over Egypt.







CLEOPATRA WINS CÆSAR'S AID

(The Egyptian Princess Secures Entry to Cæsar in a Roll of Carpet)

From a painting by the noted French master, Jean Léon Gérôme

AFTER the Ethiopian triumph, other conquerors, some foreign and some native, became "Pharaohs" of Egypt and ruled it until the days of Roman power.

In the first century before Christ, Rome had already assumed a fairly complete control of the civilized world. Egypt was almost the only land her legions had not conquered, and even the Egyptian kings retained their independence only by a submissive friendliness to whatever Rome demanded. One of these kings, dying before his children were grown up, left Egypt to the Roman Senate to act as trustees for his children. The oldest of these was Cleopatra, a girl of seventeen; but the Senate consented to her exclusion in favor of her younger brother. Cleopatra gathered soldiers to fight for her rights. Then there broke out the great civil war between the Roman leaders Pompey and Cæsar. Pompey fled to Egypt, and perished there. Cæsar pursued him.

Then came Cleopatra's first great adventure. She was still only a girl twenty years old; Cæsar, the war-worn veteran, was in a camp surrounded by her enemies. She secured an interview with him, tradition says, by having herself secretly carried into his quarters wrapped in a roll of carpet. At any rate, she won the heart of the celebrated conqueror. He became her lover, espoused her cause, and after overthrowing her brother's adherents placed Cleopatra upon the Egyptian throne.







CEOPATRA: PAPERS FOR DEATH

The Queen: That's interesting because about the same

He was a very good boy, but he was not a good student. He did not like to study, and he did not like to work. He was a very good boy, but he was not a good student. He did not like to study, and he did not like to work.



CLEOPATRA PREPARES FOR DEATH

(The Queen Tests Different Poisons upon Her Slaves)

From a painting by the noted French artist, Alex. Cabanel

CÆSAR'S death plunged Rome again into civil war, and Cleopatra hesitated which of the factions to support.

That of Mark Anthony finally won the upper hand, and Anthony, visiting the East to consolidate his power there, summoned the Queen of Egypt to appear before him in Asia Minor for punishment. Cleopatra came, but not in the manner of a victim. She was then twenty-eight years old, at the height of her physical beauty and intellectual power. She sailed up the river to Anthony's court in the most gorgeous barge, and arrayed in the most splendid garb that the East could furnish. Anthony was fascinated as Cæsar had been. He became her devoted lover.

For ten years he and she plunged into every form of revelry together. Gradually Anthony's Roman adherents fell away from him. Augustus Cæsar ruled Rome, and declared war upon him. Cleopatra arrayed the forces of Egypt upon Anthony's side; but they were both defeated. With them fell Egypt's independence; it was made a Roman province.

Tradition says that Cleopatra, finding her position hopeless, resolved on suicide. She poisoned several of her slaves to see which death seemed swiftest and most painless. After watching them, she selected the bite of an asp as the easiest method, and destroyed herself. The spirit of later Egypt, its splendor and wit, its recklessness and cruelty, was summed up in her and perished with her.







THE ROMAN EMPERORS IN EGYPT

Criticals: *Refugee* *Yerusha* *in a *Yeshiva** *Shabbat*)

and from a number of other sources. We have now to add a few words





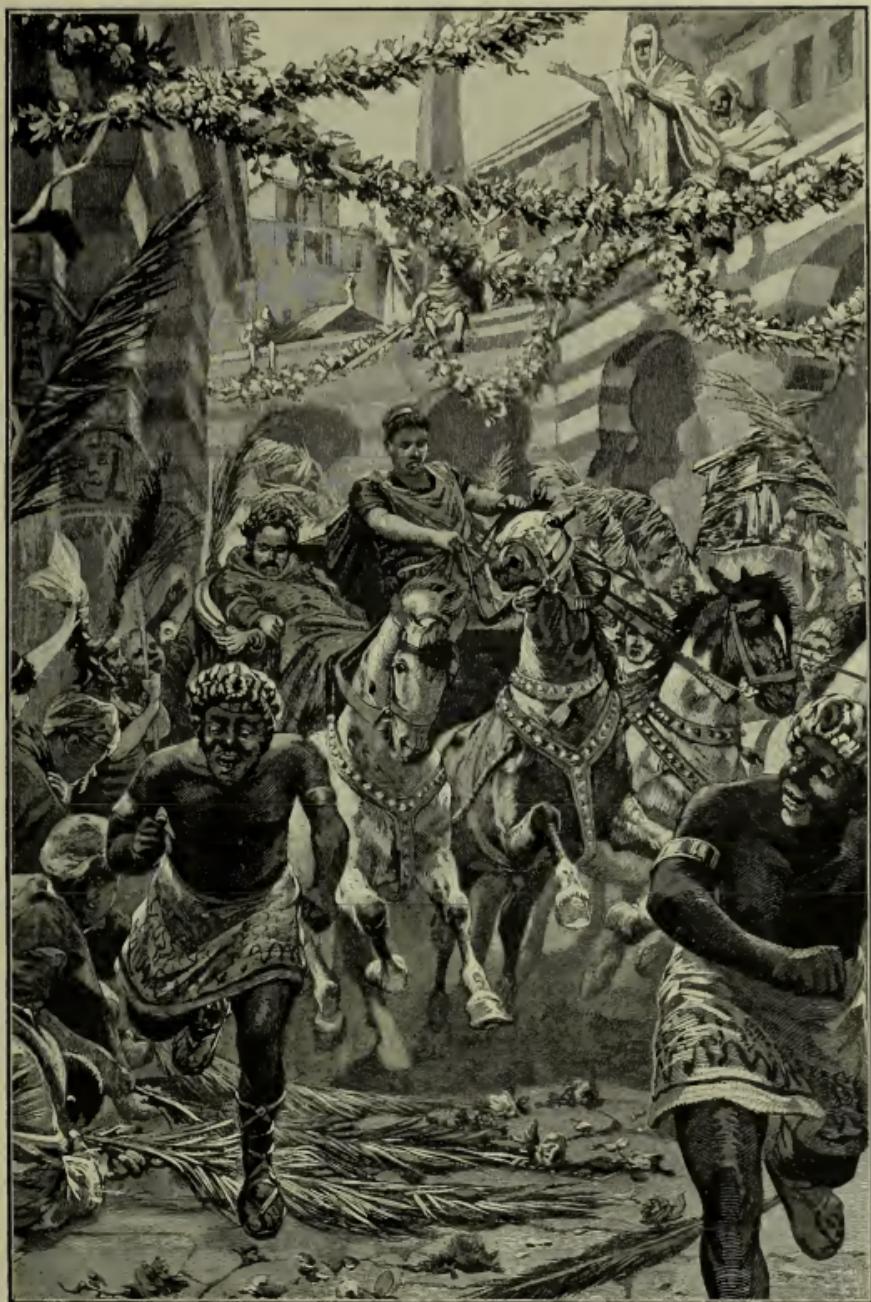
THE ROMAN EMPERORS IN EGYPT (Caracalla Enters Alexandria in a Drunken Stupor)

From a drawing by the German artist, H. W. Schmidt, illustrating the novel by Georg Ebers

DURING the days when Egypt was a Roman province, she prospered as did all the world by the "universal peace," which was Rome's gift to a distracted world. Alexandria, the capital of Egypt, became one of the most splendid cities of the world, second only to Rome itself in wealth, and leading Rome in the intellectual brilliancy of its society. Greek culture was still as influential as were Roman arms; and Greek culture centred in Alexandria.

This conflict of force against wit often came to sharpest issue, as in the well-known case of Caracalla. He was among the most brutal and profligate of the Roman emperors. He planned to enter Alexandria in a triumphal procession; but when the hour came he had dined too well, and sank into a drunken slumber in his chariot. The gay young men of the city, watching him pass thus, made jests at him that they would not have ventured upon in his hearing. Caracalla was told of this, and in his anger he sent his soldiers forth through the streets of Alexandria bidding them slay everyone they met. For six days the ravage continued until the terrified citizens dared no longer venture forth. Then Caracalla, contented with his indiscriminate vengeance, left the city, nor did he ever visit it again.







THE REAULT OF THE MAMETIKES

1. *On the Effect of the Wind on the Wind* (1905)



THE REVOLT OF THE MAMELUKES

(The Sultan Turan Attacked by His Own Bodyguard)

After a painting by the German artist, Alexander Zick

AFTER the downfall of Rome, Egypt, like the rest of the East, fell into the power of the Arab followers of Mahomet.

It became after a while an independent Mahometan kingdom; and in the days of the later European Crusades, the Crusaders found that the chief military strength of their opponents was drawn from Egypt. Hence Louis IX., of France, leader of the seventh Crusade, directed his attack not against Jerusalem, but against Egypt. He was defeated and made prisoner; but his Crusade completely changed the form of government in Egypt.

The Sultan who opposed the Crusaders had formed a body of slave soldiers, called the Mamelukes, as his personal defenders. He died during the war, and his young successor, the Sultan Turan, knew not how to rule these fierce spirits his father had evoked. The Mamelukes objected to many acts of Turan, chiefly his kindly treatment of the captured Crusaders, and formed a conspiracy to slay him. A party of them attacked him suddenly, but he escaped, tradition says, through the intervention of some peasants who came to help him. He then fled to a tower near the Nile, and there the Mamelukes surrounded him, and set fire to the tower. Turan perished in the flames. The Mamelukes then set up one sovereign after another of their own choice. They became the masters of Egypt, and ruled it for several centuries, being the most splendid and most celebrated soldiery in the world.







NAPOLEON IN EGYPT

VI
In 1900, the first year of the new century, the population of the United States was 76,000,000. By 1910 it had increased to 88,000,000. The increase was due to the immigration of many people from Europe and Asia. The United States became a major power in the world. The country was also involved in World War I, which lasted from 1914 to 1918. The war had a significant impact on the United States, both in terms of its economy and its foreign policy. The war also led to the formation of the League of Nations, which was a precursor to the United Nations. The United States played a major role in the League of Nations, and helped to establish it as a permanent international organization.





NAPOLEON IN EGYPT

(His Scientists Unwrap for Him the Mummy of a Pharaoh)

From the painting by the French artist, K. Girardet

WE approach modern days. When, a little over a century ago, Napoleon dreamed of conquering the world, he led an expedition from France into Egypt. The youngest and newest nation was to begin its career of conquest by taking possession of the oldest. The Mamelukes met Napoleon in the noted "battle of the Pyramids," and were defeated. Then the new conqueror paused to look about him before continuing his warfare. He had brought with his army another and equally potent force, a company of scientists. These began with eagerness the exploration of the stupendous monuments of ancient Egypt which surrounded them on every side. They discovered the "Rosetta stone," from which we have learned to decipher the Egyptian hieroglyphics. Indeed, all our modern knowledge of the wonders of Egyptian antiquity had its beginning with the expedition of Napoleon.

His scientists exhumed for him the mummies of some of the mightiest Pharaohs, and so, as in our picture, the modern military hero found himself face to face with some of his earliest prototypes. Perchance the view of what they, despite all their power, had become, may have given him some thought of the futility of his own career.







THE MAMLUKS OF THE MAMLUKS

W-Meeting-A - [View the Meeting](#) - [Go to Other Definitions](#)

After returning to the United States, I began to explore my options for further education.



THE MASSACRE OF THE MAMELUKES

Mehemet-Ali Entraps the Mamelukes to their Destruction)

From a painting by the noted French artist, Alexander Bida

NAPOLEON failed to conquer Egypt, and the Mamelukes came back into power, though under the nominal rule of the Turkish Sultan, the head of the Mahometan faith. The Sultan sent as regent of Egypt Mehemet-Ali, a Syrian slave who had risen to power in Turkey. Mehemet did what five centuries had failed to do; he broke the rule of the Mamelukes. On his first coming to Egypt he found that they thwarted him in every way. At one time they were in open rebellion. He feigned to yield to them, flattered and favored them, and finally summoned them all to visit his citadel to plan a campaign against the Arabs.

Donning their gayest uniforms, the Mamelukes, the finest body of cavalry in the world, rode into Cairo. Mehemet welcomed them warmly, and invited them to parade within the walls of the lofty citadel. Apparently with no suspicion of treachery they entered at its gate. The portcullis dropped behind them; they were in a trap. Then on every side, from the height of blank and gloomy walls, or the safety of barred windows, appeared the soldiers of Mehemet, and shot them down. Seeing there was no escape, many of the Mamelukes folded their arms and with turbaned heads bowed in prayer, calmly awaiting death. Others dashed to and fro upon their steeds waving their swords and challenging and cursing those who had betrayed them. Tradition says that only a single Mameluke escaped, by urging his horse to a tremendous leap over the battlements. The rule of this celebrated soldiery was broken forever.







ENGLAND TAKES POSSESSION OF EGYPT

1981 ni nito ay Alabatong ng ilang datus ng

W. W. G. (1977) *W. W. G. and the 1977 world conference on nuclear energy* (London: T. S. Denison & Sons).



ENGLAND TAKES POSSESSION OF EGYPT

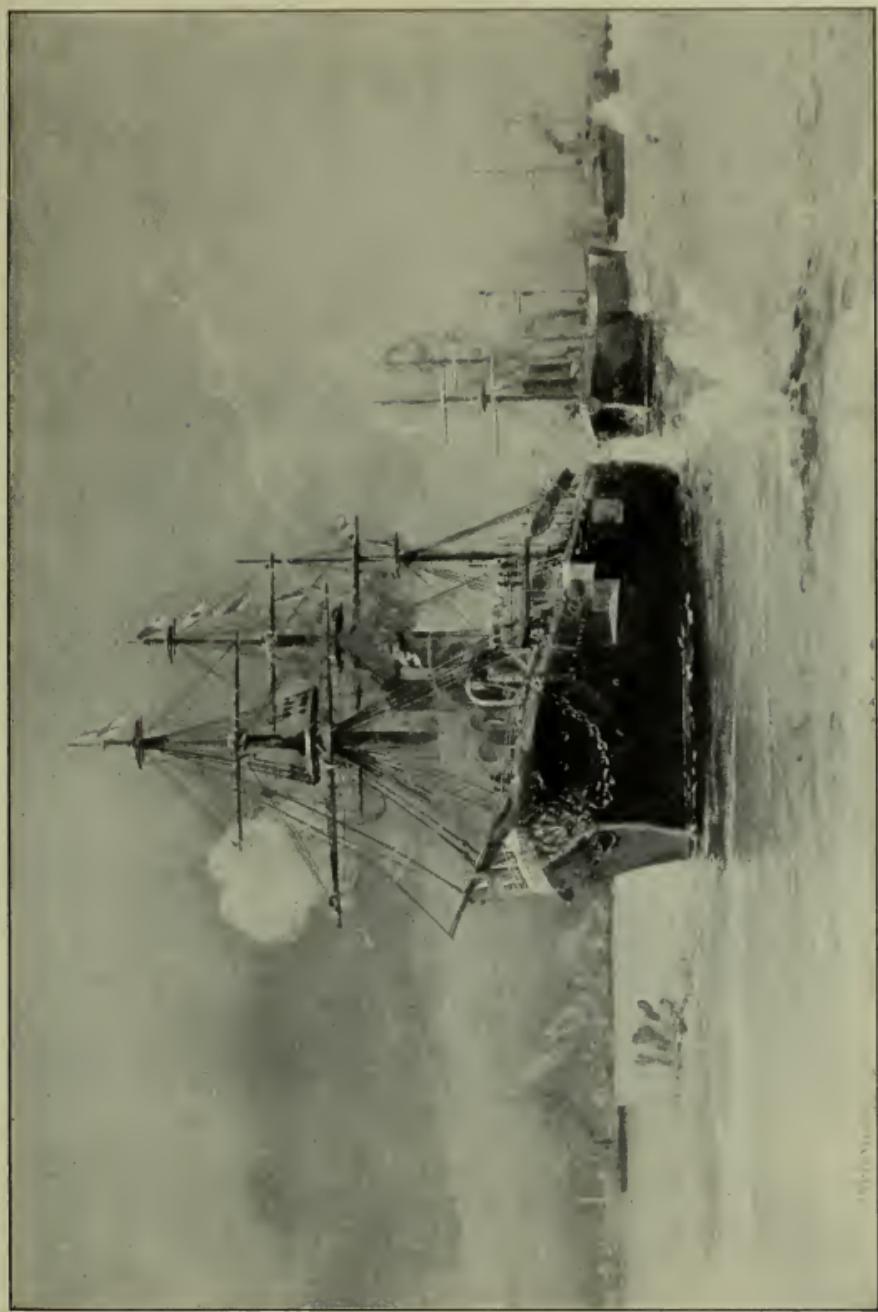
(The British Fleet Bombards Alexandria in 1882)

From a painting by the English artist, H. C. Seppings Wright

THE descendants of Mehemet Ali are still the nominal rulers of Egypt. In reality, however, England has taken complete control of the country, and has given it the blessing of a modern government, under which it has prospered exceedingly. The new era really began in Egypt with the construction of the Suez Canal. This was finished in 1869, and England secured financial control of it in 1875. The interests of European financiers in Egypt became so large that they secured the deposition of the ruler or Khedive by his nominal overlord the Turkish sultan; and the Khedive who followed was submissive to their wishes. This caused the rise of a native Egyptian party under the lead of Arabi Pasha, who demanded that the Khedive should expel all Europeans from his councils. The Khedive was helpless against Arabi, who became the military dictator of Egypt.

The European powers consulted. England, which was mainly interested, urged the other states to join her in sending a fleet to Alexandria to overawe the followers of Arabi. Only France complied. The presence of the united fleet merely made matters worse at Alexandria, for Arabi defied Europe and began building fortifications. The French refused to advance farther than a threat, and their ships left Alexandria. Then the British fleet bombarded Alexandria and drove Arabi to retreat. Thus England assumed responsibility for the Egyptian situation.





THE SOIL IN ALEXANDRIA



THE REVOLT IN ALEXANDRIA

(The European Inhabitants Defend Themselves against the Mob)

After a rough sketch made by a participant in the rioting

THE bombardment of Alexandria placed the European residents of the city in a position of sudden and peculiar peril. Arabi Pasha hastily withdrew his troops; and thus the great city was left without any government whatever, while the British guns boomed above it. The mob broke loose and raided stores and houses. They were specially bitter in attack upon any Europeans left in the city. These defended themselves desperately. Hence every little shop or street was a scene of miniature battle. At one time several miles of houses were ablaze at once. Only after four days of this anarchy did the British admiral venture to land a body of marines, who took possession of the city and restored order.

After that a British army pursued Arabi Pasha, overthrew him in battle and restored the nominal authority of the Khedive. The English government, however, kept its troops in Egypt and placed by the side of the Khedive an English "adviser," who really controlled the situation. This method of English government over Egypt has continued ever since. There is an Egyptian parliament, but, like the Egyptian khedive, it holds a position which is little more than ornamental. England has taken complete possession of the country.







THE POWER OF THE MADI

El Madrid Eugene Kiprotich over the Borders of His Workshops



THE POWER OF THE MAHDI

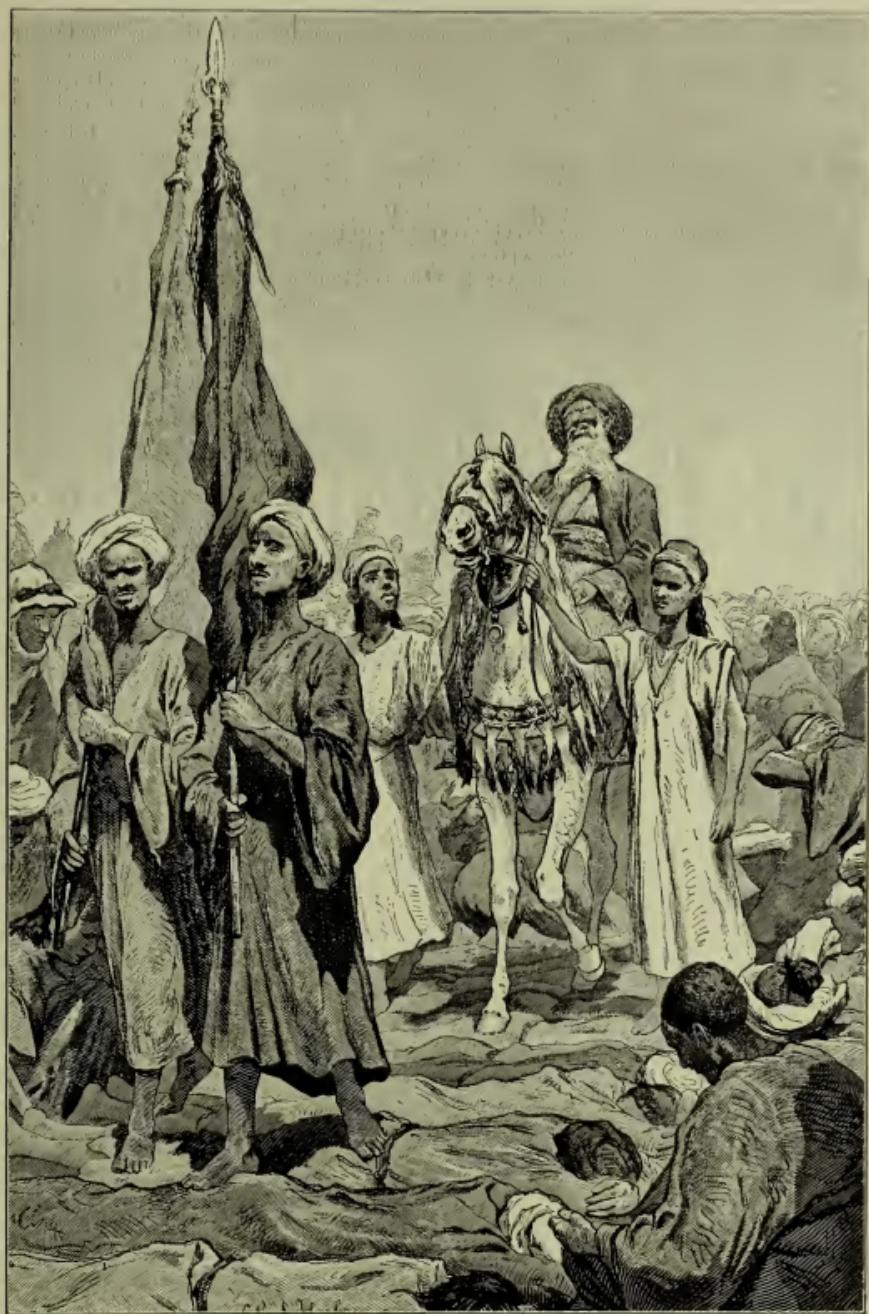
(El Mahdi Enters Khartoum over the Bodies of His Worshippers)

From a sketch made at the time

THE story of the renowned Englishman, the Christian soldier, Charles Gordon, reads like a romance. Wherever England was earnestly endeavoring to uplift civilization and stamp out barbarism, Gordon appeared in the van. He won his reputation in the Chinese service; and then in the time of England's greatest need in Egypt he was sent thither. Among the wild Arab tribes of the Soudan, which is the Egyptian frontier region far up the course of the Nile, there appeared a Mahometan prophet, El Mahdi. His fanatical followers defeated the Egyptian troops so repeatedly and completely that the Egyptians, under English advice, resolved to withdraw entirely from the impoverished Soudan. General Gordon was sent to supervise the removal of all Egyptians and Europeans from their perilous position. He succeeded with almost everybody except himself. When there was scarcely another European left, he was besieged by El Mahdi in Khartoum, the capital of the Soudan.

Training the Arabs of the town and heartening them with his own calm courage, Gordon withstood a siege of eleven months. Then when a relieving column of British soldiers was only two days distant, the town was stormed. Gordon was slain and El Mahdi entered Khartoum in triumph, riding over the bodies of his adoring followers. He had done what he had promised, expelled the last foreigner from the Soudan, and he was worshipped as divine.





spatched to earth especially to rescue Egypt from the false religions of Asia, and that he was distinguished even in childhood by the splendor of his face and the vigor of his limbs. The sacred animals of Egypt recognized his superhuman power and followed him about in love. Kings summoned him as a councillor even in his childhood, and his advice always showed the way to peace. When he in turn became Pharaoh, he continued to follow kindness as his law of life. He found the peasantry helpless in the grip of unjust officials, who plundered them mercilessly; and by sternest laws and executions he suppressed the misrule and restored justice. One day in every month he held an open court, during which any person who wished might come to him unhindered and make complaint. While he sat thus in the tribunal he amused himself by tossing handfuls of gold and jewels among his supporters, who were gathered round him.

This able and popular if somewhat spectacularly minded monarch wedded a princess of the former dynasty of Pharaohs, and so, according to Egyptian view, acquired for his family a legitimate title to the throne he had usurped. He was succeeded by his son or brother Rameses I., who was thus regarded as the legitimate establisher of the new dynasty, the nineteenth, often called the Ramessides.

Rameses I. reigned for only a year or two, and was then followed by his warlike son, Seti I. or Meren-Ptah, called Sethos by the Greeks. Sethos coming in the rashness of youth to the leadership of a nation, which his predecessors had made strong, united and wealthy, turned his thoughts toward world empire, the dream which had lured the earlier conquerors of the preceding dynasty. In the very first year of his reign Sethos marched an army into Asia. The nomadic folk of Palestine were unprepared for his coming, and if we may accept the boastful account of his monuments, his army ravaged the land as far as the Phoenician cities and returned home loaded down with every form of plunder. These riches fascinated both him and his people. In the following year he returned to ravage the Asiatic lands again. No longer, however, did he meet the same easy success. The Hittite cities, Damascus, Karchemish and the others, met him with a strength that matched his own. Egypt became the acknowledged master of southern Palestine, but could get no further. Sethos made peace treaties with the Hittites on equal terms.

He next turned his attention to improving the sources of wealth within his own country. He built a great canal connecting the Nile with the Red Sea, thus making a water passage from the Mediterranean to the Far East more than three thousand years before the modern world prided itself on accomplishing the same end by means of the Suez Canal. Sethos also set his people to working the mines of Sinai and the Red Sea region. They found gold there, and an

old treasure map has come down to us, the oldest map in the world, showing where the gold lay and the routes that led to it. Instead of arrow marks such as we use to show directions, the roads in this first map are dotted with footmarks all leading toward the mines, as though many men went thither but none returned. The gold-bearing regions themselves are colored in bright red, as if to suggest at once their richness and their danger.

Sethos was also a builder. To emphasize his devotion to the ancient gods, who were his forefathers and had raised his dynasty to the throne, he erected the wonderful "hypostyle" or "hall of columns" at Karnak. It was a temple to the god Amon, and was intended to accommodate all the enormous train of priests and soldiers who surrounded Sethos in the gorgeous ceremonies of worship which were as much in honor of him as of the god, his ancestor. The Hypostyle is the vastest hall of ceremonies ever erected, and its columns are the heaviest, most solid and stupendous ever placed within a building.

To Sethos succeeded in due course his son Rameses II., called Rameses the Great, the "Sesostris" of the Greeks. He is the most celebrated of all the Pharaohs, though modern research leads us somewhat to think of him as a braggart, a thief who eased his craving for renown by stealing the fame of earlier Pharaohs. In many places throughout Egypt he had the names of preceding kings obliterated from their buildings and statues, and his own substituted. Thus everywhere that later generations turned they saw the name of Rameses. The priests told the Greek historian Herodotus with awe that this king had been the greatest builder in the world.

Rameses also managed to make much out of rather little in his warlike fame. When summoned to the throne by his father's death, he had been in the far south of Egypt, chastising Ethiopian marauders, wandering negro tribes from the heart of Africa. He at once made a triumphal military progress from end to end of his empire as a conqueror, and was crowned at Thebes, his capital, amid the plaudits of his soldiers. In the fifth year of his reign he led his forces into Palestine, and endeavored, as Sethos had done, to overcome the Hittites. The most exploited battle amid all the Egyptian monuments and inscriptions is the victory which Rameses won over the Hittites at Kadesh.

Every detail of the struggle at Kadesh was pictured on monument after monument by the king's command. Hence we can picture this battle more fully than any other in ancient history. It gives us a clear idea of Asiatic warfare. The enemy, some twenty thousand strong, concealed themselves behind the city of Kadesh. The army of Rameses came close upon the foe, but his spies failed to discover them, and some pretended deserters told the Egyptians that the Hittites were assembled at a place forty miles away. Rameses set his army in hurried march toward the spot. Fortunately two Hittite spies

were captured and, on being beaten, they revealed the truth of the nearness of the Hittites. Rameses hastily ordered the recall of such of his troops as had marched on, while with the men left at hand he met a sudden attack from the Hittites.

The chief force of the Asiatics consisted of twenty-five hundred chariots, each containing three men. These charged against the Egyptian camp with its rough embankments. They broke through the defense, and Rameses met them within the camp, charging in his own chariot at the head of his household troops. Eight times, he tells us, he dashed against the Hittite chariots and broke their ranks. Once he was alone in their midst; but by the valor of his single arm, or so he assures the world, he put the whole twenty-five hundred to flight. Finally the Egyptian troops, who had marched away, got back; and the enemy, after a whole day's battling, were driven from the camp.

The next morning the Hittites attacked again. This time they were definitely overthrown. Their chariots fled and attempted to escape across the river Orontes, which flowed near. They were so closely pursued that many were drowned in the stream. The survivors were rescued by the people of a near-by town who opened their gates and by making a sudden sortie against the Egyptians, gave the fugitives time to enter the town in safety. Rameses even gives us a list of the chief Hittites who were slain, among whom, as the scribe of the present day notes with interest, was mentioned as of great importance "Khalupsaru, the writer of books," an official historian perhaps or a royal poet, the oldest of whom we have even that empty knowledge, his name.

This victory of Kadesh was celebrated by an unknown Egyptian poet, from whose account, in connection with Rameses' picture record, we gather the details. Their substantial accuracy can scarcely be doubted; but the victory brought no permanent results. The Egyptians returned home without advancing further into Hittite territory. The spoils of war must, however, have proved attractive, for the next year Rameses returned to the attack. Fifteen times in all, he invaded Palestine; yet at the end of all this fighting he was still making treaties with the Hittites upon equal terms. The frontiers of each party remained substantially as they had been at the beginning.

What Egypt really lost in human life and happiness through all these years of warfare, what she lost in the actual exhaustion of her strength, the wasting of her resources and the stir of discontent, we can partly guess. A quaint old document of the times has come down to us in which a philosopher warns his pupil against the miseries of military life. A soldier, he says, "is beaten like a roll of papyrus." The sicknesses and sufferings of barrack life are described and then those of the campaign: "His bread and his water are on his shoulder like an ass's burden. . . . The joints of his spine are broken. He drinks putrid

water. . . . He trembles like a goose without valor. . . . If he be ill, what relief has he? He is carted away on an ass; his clothes are stolen. . . . He lies on the ground and receives a hundred blows." It was to this view of "glory" that the Egyptian common folk had come.

Rameses the Great has another and peculiar interest to us as "the Pharaoh of the oppression," the monarch who reduced the Hebrews to slavery, forcing them to toil at the building of his "treasure cities, Pithom and Raamses," or Pelusium and Rameses. We know now that Rameses II. did actually build these cities. He set them as fortresses on the border of Egypt nearest to Asia. Despite his so-called victories he found himself in need of protection against the Hittites. The Egyptian poets of the time sing also of this achievement of their monarch, the building of the metropolis named for him. "It is filled with food and stored goods. The sun rises and sets in it, so that men leave their villages to dwell there." "The people of the coast pay it tribute of fish. Every day the inhabitants put on their festal garments. . . . On the day when the king enters, joy spreads, nothing can stop it!" It was probably under the successor of Rameses, his grandson Mer-en-Ptah, that Moses led the unhappy Israelites back into the desert.

Rameses lived to be nearly a hundred years old. In his later years he confirmed a lasting peace with the Hittites by marrying one of their princesses; and the most prominent of their many "city kings" visited Egypt as a friend and ally. Thus there followed after Rameses a period of peace; but the decay of the country had already set in, and other causes carried it downward.

Not only had the people, as we have seen, lost heart and vigor for war; they were also impoverished. Most of the land and wealth had passed into the hands of the priesthood. Moreover, a foreign people from the north coast of Africa began to press into the kingdom. These were the Libyans. What caused their migrations we do not know, but gradually, sometimes by fighting, sometimes by friendly purchase or gift, they won possession of most of north-western Egypt.

The Pharaohs gladly recruited their armies from these sturdy Libyan barbarians, who made much better fighting material than the intellectual Egyptians, who had begun to "think too much." The monuments of the later Ramesside sovereigns still continue to be covered with boasts of victory; but the frontiers of their empire recede. They fight against Libyans in Egypt itself, and against Hittites at the gates of Pelusium and Rameses. The wandering Israelites are able to occupy Palestine, and meet no Egyptian troops to check them there.

Out of this darkness and confusion came dynastic changes. Apparently the theocratic forces gained complete control, and a line of high-priests suc-

ceeded to the throne, so that Egypt was held by religious rather than military sovereigns. We begin to read frequently in the inscriptions of the "Libyan guard." These barbarians became, as did the Germans in Roman days, the chief fighting force of the empire. And then as a very natural result we come upon a commander of this Libyan guard called Shashanq, who supersedes the ancient race of kings that still claimed descent from the god Amon. Shashanq, a stranger and a foreigner, becomes Pharaoh in their stead.

With Shashanq we touch once more upon Biblical history. He attempted to revive the military glory which had long departed from Egypt. Among other warlike exploits he sought to reassert his empire's claim, three centuries old, over Palestine. The Bible, which spells his name as Shishak, tells how he plundered Jerusalem in the days of Solomon's son Rehoboam.

Apparently, Shashanq stayed the disruption of Egypt for merely a moment. His rule extended over only the lower valley. The high-priests defied his power, and continued to rule over upper Egypt from the ancient religious capital Thebes. So dreadful was the misery of these days that the poorer people suffered almost constantly from famine. Terrible deeds of desperation resulted. Even the sacred tombs of the ancient kings were no longer safe. They were broken open by marauders. The mummies of Sethos and Rameses the Great and a score of other mighty kings and princesses have been discovered in modern days not in their original gorgeous mausoleums, but all huddled together in a single hiding place. There, when their own monuments had been ravished, the royal remains must have been secreted by the priesthood during these tragic days of Shashanq. In some cases even the royal mummies themselves had been torn to fragments by the eager thieves in search of any article of value. In place of the bodies thus destroyed, the priests hastily substituted old bits of straw and rubbish, and wrapped these in the regal mummy garments, whence our astonished scientists laboriously unrolled them, ignoble relics which have thus been preserved to a strange immortality in our museums.

After Shashanq's day the anarchy increased. Each petty prince of a single Egyptian district fought for himself and held independent state. Pharaohs of merely nominal power rose and passed. The arts declined, the people sank into despair.

Another foreign invader appeared, to ride in triumph over the helpless Egyptians. This new power was Ethiopia or Nubia, the state lying to the south of Egypt far up the course of the Nile. Most of the history of Ethiopia is lost. Vague glimpses that we catch of kings and temples there fill us with curiosity. They suggest an ancient civilization different from that of Egypt, an art and culture acquired only in part from the lower Nile, partly from Asiatic sources, and partly attained as the native development of an aboriginal negroid

race. Thus the ancient kingdom of Ethiopia represents what was probably the highest civilization ever attained by a negro race, or rather by a mingling of negroes and Egyptians. After a while this mixed Ethiopian race seems to have lost its progressive vigor, perhaps under the influx of masses of the wild central African negroes, and sank back into decay. The Ethiopians became once more semi-barbarians, little better than savages.

About eight hundred years before Christ, the Ethiopian armies began invading Egypt. They were not powerful adversaries, but there was no united power to oppose them. Year after year they won their way further down the Nile, re-assimilating the Egyptian culture as they advanced. They became the chief rulers of upper Egypt. And at length we find the proud record of their king, Piankhi, stating that the princes of lower Egypt, who were at war among themselves, appealed to him as a protector. He assumed the title of Pharaoh, and marching from end to end of the land reduced it all to obedience (727 B.C.). Even the priesthood thankfully accepted him as the one man who could bring order out of all the turmoil. He was crowned at Thebes with all the ancient ceremonials. A Libyan captain had already sat upon the proud throne of the ancient gods; now it was held by an Ethiopian.

More than one of the Pharaohs of this Ethiopian dynasty are mentioned in Bible history. The most important of them after Piankhi was Taharqua, the Biblical Tirhakah. Neither he nor any other ruler succeeded in establishing much authority over the fighting princes, Libyan and Egyptian, who dwelt in the Nile delta, but Tirhakah did gather them all for an incursion into Palestine. There he made alliance with King Hezekiah of Judah and with King Luliya of Tyre, and defeated and plundered the cities which opposed him. He thus brought down upon himself the wrath of the conquering Assyrians, who had seized Syria and Israel, and who objected to having any one but themselves thus snatch the spoils of Asiatic war.

Of the Assyrian victory of Sennacherib over Tirhakah we have already told, and of the subsequent mysterious destruction of the Assyrian army before Jerusalem. As a result of this struggle came the invasion of Egypt by Esarhaddon, mightiest of the Assyrian monarchs. Tirhakah, unable to oppose him, was now defeated within the borders of Egypt itself, and fled up the Nile to safety in distant Ethiopia. The vassal princes transferred their easy allegiance to Esarhaddon, and he returned to Assyria. Then Tirhakah marched back with a fresh army from Ethiopia, and was again accepted as Pharaoh, in his turn.

Helpless Egypt had become a mere see-saw upon which Assyrian and Ethiopian rose in turn. The next Assyrian sovereign, Assur-bani-pal, sent his forces once more to the attack. Tirhakah was again defeated and again fled. Says Assur-bani-pal, "The might of the soldiers of Asshur, my Lord, overwhelmed

him and he fled to his place of night." Such of the Egyptians as had been most active in supporting the Ethiopian were carried off to Assyria as prisoners.

Tirhakah died; but his son, Tanut-amen, came back in his stead from that dark and mysterious Ethiopia, "the place of night." For a third time, he re-established his country's power over Egypt. Assur-bani-pal drove him away again. Thus the two foreign powers exhausted each other. Ethiopia sank back into feebleness; Assyria had to meet the invasion of Asia by the barbarian Scyths. Egypt was left once more to her own Egyptian and Libyan chieftains. Of these the one who ultimately seized the chief power was Psamtek, the Psammetichus of the Greeks.

With Psamtek we reach a clearly outlined historical period. The antique Egypt of darkness and mystery at whose struggles and sufferings we so dimly guess, whose splendors and conquests remain but as a shadow—all this disappears. Instead we have a succession of kings well known, a people familiar to many other races, a history recorded in written volumes. Egypt becomes merely one of the lesser countries involved in the whirl of world conquerors, Babylonian, Persian, Greek and Roman, each seeking to add her as an ordinary province to their own over-swollen dominions.

Much of the history thus written down comes to us from the Greeks, and has become interwoven with legends, curious, but not wholly to be credited. Thus of Psammetichus, who was the prince of the Libyan immigrants that held the western part of the Nile delta, the legends tell that he was one of twelve chieftains who expelled the enfeebled Assyrians and ruled in a confederacy over lower Egypt. To the twelve, an oracle predicted that he among them who should make a great public sacrifice to the god Ptah in a brazen cup should rule over all Egypt. The twelve agreed that no one of them should be allowed to make such a sacrifice and so gain precedence over the others. But once when they were all united in a ceremonial to Ptah, there were only eleven sacrificial cups prepared for them to drink from, so Psammetichus inverted his helmet and drank from that. Only afterward did it occur to him and to the others that the helmet was of brass, a "brazen cup." The eleven discussed the need of deposing and even slaying the offender against their bond, but as his act had been performed in innocence they finally compromised by exiling him to his own border province of barbarous Libyans and fever-smitten marshes in the delta, forbidding him even to reenter the central districts of Egypt.

Psammetichus brooded for years amid his dismal wastes. Another oracle told him that he would be avenged by men of bronze who would issue from the ocean. This seemed absurd, but one day some Greek pirates clad in bronze armor landed from their ships to ravage his coast. Psammetichus recognized the invaders as the fulfilment of the augury. Instead of attacking them he

made friends with them, through them secured the aid of a large body of hired Greek soldiers, and with these overthrew the other eleven princes and became master of all Egypt.

So much favor did he afterward show to these Grecian troops, that the Egyptian army became jealous, and two hundred thousand of the soldiers of upper Egypt resolved to desert the land. Psammetichus entreated them to remain but in vain. They marched away into Ethiopia and there settled, reinforcing the strength of that wild land until it became again a rival of Egypt in power and in culture.

Ignoring perhaps some portion of these fanciful details, we know clearly the central facts here gathered. Psammetichus, chief of the Egyptian Libyans, became by the aid of Greek mercenaries the Pharaoh of Egypt and founder of the twenty-sixth dynasty, in the year 655 B.C. He proved an able, energetic ruler, prompt to recognize and to meet the changed conditions of his time. He welcomed the Greeks and built for them two great fortresses guarding the Asiatic and the Libyan frontiers. From the Scythian hordes who ravaged Assyria he purchased his country's immunity by heavy gifts, as well as by resolute force. Between his possessions on the edge of Palestine and the remainder of Asia which the Scyths were plundering, stood the city of Ashdod. Legend says that Psammetichus besieged Ashdod for twenty-nine years, which is presumably merely the ancient way of saying that his troops remained near Ashdod on the frontier line, holding the Scythians in check. Psammetichus engaged in no warfare that was not defensive. He reduced the priesthood to obedience. And after a reign of over forty years he handed on to his son a country strong, united and prosperous, whereas he had found it disorganized, ravaged and helpless beneath the heel of Assyria.

The son who succeeded this truly noteworthy monarch was that "Pharaoh Necho" of whom the Bible tells us. He revived the accursed Egyptian dream of empire. Leading his forces into Palestine, he fought Josiah, the King of Judah, at Megiddo, where Josiah was slain. Palestine was at this time subject to Babylon, and the mighty monarch Nebuchadnezzar avenged his vassal by defeating Necho. It is even probable that the Babylonian invaded Egypt, but if so he made only a single successful raid and established no permanent dominion.

The Pharaoh Apries, a grandson of Necho, was dethroned by one of his own officers, Aahmes. This was a sort of native reaction against the ever-increasing power of the Greek mercenaries, who had been favored by Apries until they had grown as obnoxious and as dangerous to the Egyptians as had been the former "Libyan guard." So Aahmes set himself at the head of a rebellion and thrice defeated the Greeks in pitched battles. In one of these he even made Apries a prisoner, so that the power of the Greeks was completely broken and Aahmes "the liberator" became king of Egypt (570 B.C.).

Next came the Persian conquest. Cyrus the Great of Persia marked out Egypt as part of the world he planned to master; but he died before accomplishing that portion of his designs. His son Cambyses advanced against Egypt just as the aged Aahmes died, and the Persians thus encountered a new and untried sovereign, who made little resistance against them. The story of Persia's dominion over Egypt has been already told. It is true that Cambyses and his successors took the title of Pharaoh and that the Egyptian priesthood included them among the dynasties of Egyptian sovereigns. But the Persians held the rank of Pharaoh only as one among their many honors; they dwelt in their own country and ruled Egypt by governors as a conquered country. The long line of independent monarchs who had held the throne of ancient Egypt as their chief glory and their seat of empire vanished with Aahmes.

Alexander, the famous Grecian conqueror, won Egypt when he defeated Persia. Indeed, the Egyptians hailed him as a deliverer. He worshipped their gods, accepted the title of "Pharaoh" with solemn respect, and caused Egypt to profit greatly by his favor. He founded the celebrated city of Alexandria at the western mouth of the Nile, naming the city after himself and planning to have it supersede Tyre as the commercial metropolis of all the eastern world.

In the division of Alexander's empire among his generals, which followed after his death, Egypt fell to Ptolemy, the son of Lagos. His family, the Ptolemies, ruled Egypt as independent monarchs for nearly three centuries, making of it a sort of Greek-Egyptian kingdom. Its fortunes fluctuated, without marked extremes, in the constant struggle for power which occupied the various Greek kings whom Alexander had thus left in control of all the East.

This era of the Ptolemies is to be reckoned on the whole as one of the more fortunate periods of Egyptian life. At no time was the Nile valley actually invaded, and the sovereigns were most of them thoughtful of their people's comfort and prosperity. Alexandria became not only the business centre of the world, but also the chief home of Greek learning and Greek art, outstripping the decadent cities of Greece itself.

The first Ptolemy founded the celebrated Alexandrian library, which grew to be the largest and most valuable collection of books the world had ever known. The second Ptolemy, called Philadelphos, built the colossal lighthouse of Alexandria, and reopened the ancient canal from the Nile to the Red Sea. Egypt was thus established as the intermediary of the trade between Europe and India. Alexandria grew to resemble both a great university filled with learned philosophers, and a great American trading city, her wharves thronged with merchants and strangers from every land. She was the granary of the Roman world.

Rome first interfered in Egyptian affairs when Ptolemy Epiphanes asked for help against the King of Syria, about two centuries before Christ. After

that, Egypt was really a vassal kingdom of the Romans. She took part perforce in the tremendous civil war between the Roman generals Pompey and Cæsar, and her young queen Cleopatra won the favor of Cæsar.

Cleopatra's remarkable career belongs rather to the story of Rome than to that of Egypt. Roman intrigue brought Cæsar to Alexandria, where he fought for Cleopatra; and after the great conqueror's death Roman intrigue sent Anthony to punish her. Anthony also succumbed to the thrall of this remarkable woman, and for nine years dwelt with her in Egypt. When at last he roused to defend himself against his Roman enemies it was too late. His fleet and that of Cleopatra were defeated at Actium (31 B.C.); and these two celebrated lovers both committed suicide rather than be taken as prisoners to Rome.

The Roman Emperor Augustus made Egypt a mere province of his empire. As such it became the richest of all the provinces, and in the later days a centre of disunion and discontent from which the various Roman governors planned rebellions against Rome. Most striking of these revolts was that of the famous Zenobia, queen of Palmyra. Her husband had been the friend and vassal of Rome against the Persians. But Zenobia not only declared herself independent, but also claimed sovereignty over Egypt as a descendant of Cleopatra. She seized the country (269 A.D.), defeated the Romans who marched against her, and ruled Egypt for over three years. Then she was defeated, captured, and slain.

Another notable tragedy of those days was the ravaging of Alexandria by the troops of the Emperor Caracalla. Angered by the jibes which some of the young men of the town made upon his drunkenness, he sent his soldiers out to slay every person whom they met in the streets. They continued the massacre for six days. After that, the Romans had less trouble with the chastened city. It became the seat of learning rather than of politics.

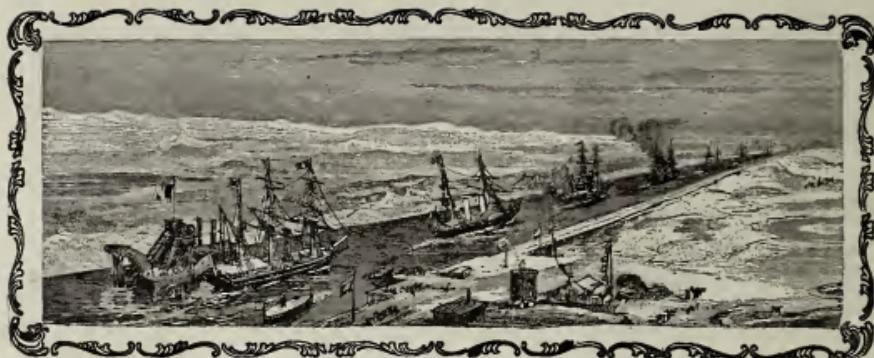
Greek philosophy, which had once guided the world, found in Alexandria its last refuge against the advancing tide of Christianity. And here occurred that brutal blow beneath which the Greek scholastic philosophers disappeared. Their last leader was the beautiful woman teacher, Hypatia, who ruled like a queen over the Alexandrian schools of philosophy in the fifth century. A horde of wild Christian monks from the monasteries of the deserts attacked Hypatia and tore her to pieces in the streets while her disciples fled for their lives.

Alexandria, the chief home of trade and learning, became also the religious metropolis of the east, the strongest seat of Christianity, the fostering place of theological doctrines and disputing sects. Christianity triumphed here, as throughout the Roman world. As early as 389 A.D. the Emperor Theodosius forbade all the old pagan worships, and ordered all the temples to be closed except those of the Christians.

With this downfall of the five thousand year old religion, the native or Egyptian Egypt ceased to exist. Aryans and Semites brushed aside the last shred of Hamitic influence. Egypt had first surrendered her culture for that of the Greeks, to whom she herself had given their earliest instruction centuries before. Next she had perforce given up her empire to the Romans, a race of whom her mightier Pharaohs had never heard, even as barbarians. Now she lost also her religious faith, abandoning it for that sprung from the Hebrews who had been her despised servants, her slaves before the "exodus." Thus, with the decree of Theodosius, the great and remarkable civilization created by the Hamitic race lost the last shadow of its national existence.



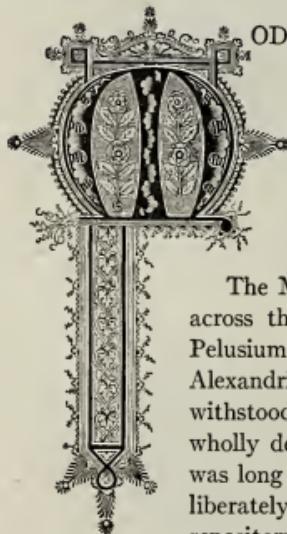
TABLE MADE FROM THE ROSETTA STONE.



THE SUEZ CANAL

Chapter XII

MODERN EGYPT



MODERN Egypt owes its reawakening life to the energies of France and England within the past half century. As part of the decaying Roman world, Egypt was conquered by the Arab followers of Mahomet in 642 A.D. Then for twelve hundred years she lay stagnant, decadent, ruled by these savage foreigners, who trampled the Egyptian peasantry under foot.

The Mahometans came, as so many conquerors had come, across the desert from Asia. They stormed the fortress of Pelusium, and thence advanced into the heart of the country. Alexandria, garrisoned by a remnant of the Roman legions, withstood a siege of fourteen months. The city was almost wholly destroyed, and the Mahometan ruler or Khalif, Omar, was long accused, though probably unjustly, of having deliberately burned the celebrated Alexandrian library, the chief repository of all the garnered learning of the ancient world.

The legend runs that Omar's lieutenant, having captured the enormous library buildings, sent to ask the Khalif what should be done with all the writings. "Burn them," answered the unlettered Omar. On being argued with by some of his more enlightened followers, he condescended to explain his

order by referring to the Koran, the Bible of the Mahometans. "If," said he, "the matter in these books is not contained in the Koran, then they are wrong and irreligious. If it is contained in the Koran, then they are unnecessary and better done away with." An Egyptian writer tells us that the water of all the public baths of the city was kept heated for six months by the fires fed with the books of the great library.

The Mahometans founded the city of Cairo as their capital. Indeed, it is worth noting, when looking at a modern map of Egypt, that neither of its chief cities of today, Cairo and Alexandria, has any connection whatever with ancient Egyptian history. One was the capital built by the Greek conquerors, the other that erected by the Mahometans, foreign cities both, intended to dominate the native population.

After a while Egypt became the chief centre of the Mahometan power, which covered all western Asia and northern Africa, the ancient seats of civilization. The mighty Saladin, the monarch who withstood the whole force of Europe in the crusade led by King Richard the Lion-hearted, was originally the ruler of Egypt, and gradually extended his power over all the Mahometan world. Saladin's successors established a mercenary soldiery of Turkish slaves, called the Mamelukes; and these Mamelukes, like the old Libyan guard or the Greek soldiers of Apries, soon became the real masters of the country. They set up and deposed sovereigns at will, the first "sultan" appointed from among their own ranks being Beybars (1266 A.D.).

Under the Mamelukes, art and literature revived in Egypt, but the prosperity was still that of foreign rulers, Arab or Turkish, and had little effect in alleviating the degradation of the native peasantry. The Turkish sultan, Selim I., conquered the land in 1517, and thereafter it was nominally a Turkish province, though still chiefly controlled by the Mamelukes. These became the most celebrated soldiery of the world, because of their wealth and display. Each Mameluke was a sort of prince, his rank depending on his military valor.

Napoleon invaded Egypt, as we have already noted, in 1798. The Mamelukes met him with desperate valor in "the Battle of the Pyramids," fought at the base of those silent watchers of the past. Napoleon was victorious; but the English fleet drove him from Egypt, and the Mamelukes once more resumed control under a nominal Turkish suzerainty.

In 1805 the Turkish sultan appointed as governor of Egypt, Mehemet Ali, a general as able and bold as he was treacherous and cruel. He pretended friendship for the Mamelukes, and so led all their chief members into a snare, where they were massacred. Having exterminated this celebrated force and thus made himself really master of Egypt, Mehemet Ali threw off his allegiance to the waning power of Turkey, and snatched some of her Asiatic

provinces. Peace between the combatants was patched up by England; and Egypt became independent though still nominally subject to the Turkish empire.

Another notable event of Mehemet Ali's days was his conquest of the region of the upper Nile, the ancient land of Ethiopia, which we now call the Soudan. This country, too distant to be easily reached by Asiatic or European invaders and too desolate to attract them, had relapsed into almost utter barbarism. A few wild Arab tribes roamed over its arid wastes and fought among themselves, till Mehemet Ali sent his son Ismail to subdue and govern them. Ismail founded an Egyptian capital at Khartoum, far up the Nile; but he and his chief followers were all slain by a native "sheik," who, having gathered them to a feast and got them intoxicated, set fire to the banquet-hall, and so destroyed them. Mehemet Ali in person visited a bloody vengeance upon the Soudanese, and took complete possession of the region.

This vigorous ruler of Egypt was succeeded in turn by two sons and two grandsons. Under the third of these, Said Pasha, the building of the Suez Canal was begun in 1860 by the French engineer De Lesseps. Said Pasha died in 1863, and his nephew became ruler as Ismail Pasha.

Ismail Pasha was as notable a ruler as Mehemet Ali had been, but in a far nobler way. He opened his country to the blessings of modern civilization. Never was there a greater contrast than between the broken, starving, perishing peasantry of Egypt under Mehemet Ali and the same peasantry or "fellaheen" today, comfortable, prospering, and recovering their spirit, a new race regenerated by English hands, at Ismail Pasha's will. This enlightened ruler toured Europe and studied its government. Then he reformed his own. From Turkey he secured in 1867 the royal title of "Khidiv-el-Misr," or King of Egypt, now commonly called the Khedive. A little later Ismail won a further concession which made his country wholly independent. He now summoned English advisers to his aid, and began a vast series of improvements and reforms.

The Suez Canal was completed and opened to the world in 1869. This tremendous canal ranked, until the construction of our own in Panama, as the most stupendous triumph of modern engineering science. It is nearly a hundred miles long, and had at first a minimum depth of $22\frac{1}{2}$ feet, and a minimum width of 262 feet. Even these dimensions have since been increased. The canal changed the course of the world's commerce, and made England's empire over India an assured success.

The fact that a canal built by Frenchmen has redounded chiefly to British prosperity requires explanation. In the vast commercial enterprise, the "canal company," the Khedive Ismail himself owned the largest number of shares, holding them in Egypt's name. He sold these shares to the British government in 1875, and thus the control of the canal passed into British hands.

The money which Ismail received from this transaction, some twenty million dollars, he sunk in his labors for Egypt. He built roads and bridges; he provided harbors and lighthouses for his seaports; railways and the telegraph for the interior; he established schools and honest courts of law; he extended the rule of civilization far into the Soudan, and there attempted the suppression of that greatest horror of Egypt and of Africa, the slave trade.

It is sad to record the downfall of so energetic and earnest a ruler as the Khedive Ismail. His views clashed with those of his English assistants and advisers. His financial ideas failed to harmonize with modern business methods, in so far as he was much more interested in borrowing than in repaying, in spending money for his many constructive works than in laying it up for the interest on his ever-increasing debts. Finally the financial situation became so unsatisfactory that France and England, Ismail's two chief creditors, established a "dual control" over the Egyptian treasury. Ismail still continued refractory. He insistently regarded himself as the ruler of the country. He refused to establish an Egyptian parliament; he refused a formal demand that he should abdicate his throne. He had, however, no army capable of upholding him, so he was ultimately forced to give way to Europe's will and was succeeded by his son, the Khedive Tewfik (1879).

Tewfik was, naturally enough, the mere servant of the European powers. As such he won little respect from his own people. One of these, Arabi Pasha, organized a revolution which had for its purpose the expulsion of the foreigners from the country. Arabi defied the Khedive and became a military dictator. England sent a fleet to Alexandria to overawe the followers of Arabi. There was a brief, tumultuous uprising. Alexandria was bombarded by the fleet, and Arabi was captured. France refused to join England in these vigorous measures; and the latter, after assuring protection to the French creditors, took complete practical control of Egypt, though Turkey through all these changes still retained the nominal overlordship of the land.

The English occupancy of Egypt has since continued, and has completed to a marvellous degree the regeneration which the Khedive Ismail began. Lord Dufferin was first sent out as the Khedive's "adviser," and he prepared a constitution under which the land became a limited monarchy. Dufferin was afterward succeeded by other "advisers," the most notable of them being Lord Cromer, who remained the real though unofficial ruler of Egypt until 1907. To his wisdom and steady devotion to duty the success of England's Egyptian occupation is most largely due.

The most serious difficulty of the government has been in the far south, the Soudan, which Mehemet Ali had added to his kingdom. The noted English officer, General Charles Gordon, had been sent there by the Khedive Ismail to

suppress the slave trade. To a very considerable extent he accomplished this; and another Englishman, General Baker, extended the British-Egyptian control way back to the great lakes of equatorial Africa.

About 1880, however, a new religious faith developed among the Arabs of the Soudan. A hermit and mystic arose, calling himself El Mahdi, which means "the inspired of God." He preached that the Turkish government was to be expelled from Egypt along with all other foreigners, and the old pure worship of Mahomet was to be reestablished by the sword. His followers defeated and utterly exterminated an Egyptian army in 1882, and a second one commanded by the English Colonel Hicks in the following year. The English Parliament took the position that England was pledged to defend Egypt itself, but not to expend precious lives in hunting out and punishing the wild, far-off fanatics of the Soudan. So an effort was made to withdraw all the Egyptian settlers and garrisons from the dangerous region. This resulted in more massacres, the most noted victim being General Gordon. He had been sent by England to Khartoum, the chief town of the Soudan, to superintend the withdrawal of the Egyptians. Here he was besieged by the Mahdi, but with the aid of the town folk and a small garrison, Gordon held the frenzied horde of fanatics at bay for ten months. A real English army under Lord Wolseley was sent to rescue him; but even this force failed to overcome the determined Arabs, or "Dervishes," as El Mahdi's followers were called. The latter finally stormed Khartoum, killed Gordon, and compelled Lord Wolseley to abandon his attack. Egypt lost the whole of the Soudan.

The Khedive Tewfik died in 1892 and was succeeded by his son Abbas, the present Khedive. In 1896, the English officials determined to reoccupy the Soudan. The Mahdi was dead, but his successor, called the Khalifa, led the Dervishes against this new advance with equal resolution and ferocity. In several battles the Dervishes proved themselves the most terrible foes England had ever encountered among barbarians. But at Omdurman in 1898 they were finally defeated and well-nigh exterminated. The Khalifa escaped, but was slain in a petty battle the next year; and England's mastery of all this vast territory has since been peaceful and almost unopposed.

In Egypt itself there has developed a strong opposition to English rule. The native population consists of two antagonistic elements, the Copts and the Mahometans. The Copts are the native Egyptians, who through all the centuries of Mahometan sovereignty have still clung to the Christian religion. The Mahometans are of mingled Arab and Egyptian race. They are the more numerous and, during the Turkish rule, were of course the dominant race; but the Copts are proving themselves better business folk, industrious, clear-headed, and persistent. If England were to withdraw from Egypt, the Mahometan

population think their numbers would reestablish them in control; the Copts hope their ability would make them the masters. England believes there would be anarchy.

The so-called "national" party were particularly vociferous about the years 1906 to 1909. In mass-meetings and conventions they protested against England's rule; they circulated among the more ignorant folk newspapers filled with the falsest and coarsest accusations against the foreign officials; the mob grew openly mutinous. Meanwhile England had been making some actual experiments toward increasing self-government among the Egyptians, establishing a sort of restricted parliament and even allowing the appointment of a native Egyptian, a Copt named Boutros Pasha, as chief minister. In 1910 Boutros was assassinated by some of his own people.

Since then the English have adopted stricter methods, being convinced that home rule for Egypt is for the present an impossibility. Ex-President Roosevelt, visiting England in 1910, made a much discussed speech, urging the English to a vigorous policy in suppressing the Egyptian disorders. Since then the murmurs of ambitious discontent in Egypt have almost died out; the material prosperity of the land has continued.

The immense public works undertaken by the English during their rule have revolutionized industrial conditions in Egypt. Most important of these works was the vast dam at Assouan to regulate the waters of the Nile. This was completed in 1902, and has assured lower Egypt of regular harvests ever since. In 1913 Lord Kitchener, who held rule over the upper valley of the Nile, the Soudan, persuaded the English Parliament to allow fifteen million dollars for great engineering works which should equally benefit his province. Thus England continues to lead Egypt toward wealth and comfort, as a wise nurse might lead a child, despite the resentful whimpering of her discontented charge.





RUINS OF THE RAMESSEUM OF RAMESSES

CHRONOLOGICAL OUTLINE OF EGYPTIAN HISTORY



.C. 5000 (?)—Egypt divided among petty kings. 4600 (?)—A prince of the hawk clan becomes king of all upper Egypt. 4500 (?)—Menes, king of upper Egypt, unites lower Egypt with his domains and becomes the first “Pharaoh of Egypt.” He founds Memphis and builds a canal to regulate the Nile. 4400 (?)—Den, the fourth king, annexes Sinai to his kingdom, and begins commercial intercourse with Asia. 3998—The chronology becomes fairly accurate and the history reliable with the accession of Sneferu, founder of the fourth dynasty of kings. 3969—Khufu, or Cheops, builds the great pyramid. 3845—Men-kau-ra, last king of the great fourth dynasty, rules in peace during an era of art and literature, the golden age of ancient Egypt. 3721—The priest Pharaohs of the fifth dynasty supersede the former military kings. 3580—The most ancient recovered manuscript which is clearly dated, the “proverbs of Ptah-hotep.” 3503—Teta, a vigorous warrior of Memphis, founds the sixth dynasty. 3347—Men-ka-ra, or Nitokris, a queen, rules Egypt in days of trouble, closing the sixth dynasty. 3300-2800—The “Dark Ages” of Egypt; foreign tribes ravage the land from Asia; a wall is built across the isthmus of Suez

to hold them back. 2778—Amenemhat I., founder of the twelfth dynasty, reorganizes Egypt and makes Thebes his capital. 2660—Usertesen III. conquers Ethiopia. 2098—Invasion of the Hyksos, or shepherd kings, from Asia. They establish a fortified camp at Avaris and rule Egypt for over four centuries. 1700—The children of Israel are welcomed into Egypt by the Hyksos. 1635—Aahmes, “the liberator,” expels the Hyksos and founds the eighteenth dynasty, the “modern age” of Egypt. 1530—Thothmes III., the greatest military ruler of the dynasty, ravages western Asia in fifteen campaigns and receives tribute from Babylon and Assyria. 1520—He wins the great battle of Megiddo, subduing the Hittites. 1420—Amenhotep IV. rejects the Egyptian faith for Asiatic sun-worship and founds a new capital. 1370—Horem-heb, the “restorer,” reestablishes the old religion. 1365—Rameses I. begins the famous nineteenth dynasty. 1355—Seti I. builds a canal connecting the Nile with the Red Sea. 1345–1285—Long reign of Rameses II., the Great, the oppressor of the Hebrews. 1340—Victory of Rameses over the Hittites at Kadesh. 1280—Mer-en-ptah II. repels a great Libyan invasion. 1276 (or possibly as early as 1325)—Exodus of the Hebrews under Moses. 1220—Rameses III. conducts a war against the Libyans; the power of Egypt slowly crumbles; the “Libyan guard” of the Pharaohs becomes all-powerful. 945—Shashanq, commander of the Libyan guard, becomes Pharaoh; the Egyptians are in dire want. 925—Shashanq plunders Jerusalem. 800—The Ethiopians begin to invade Egypt; which has broken into several independent little states. 727—Piankhi of Ethiopia subdues all the little Egyptian rulers, and is hailed as Pharaoh. 704—Tirhakah, an Ethiopian Pharaoh, aids Hezekiah of Judah against the Assyrians. 702—Tirhakah is defeated, but the Assyrian army perishes. 670—Esarhaddon of Assyria conquers Egypt. 668—Tirhakah regains Egypt. 664—The Ethiopian-Assyrian wars end with the defeat of the Ethiopian Tanut-amen. The Assyrians are summoned home by Scythian invasions, and the various Egyptian princes unite in a confederacy. 655—Psammeticus conquers the other princes by using Greek mercenaries, and founds the twenty-sixth dynasty; the Egyptian soldiers desert the country and migrate to Ethiopia. 608—Necho II. defeats Josiah, King of Judah, at Megiddo. 605—Necho is defeated by Nebuchadnezzar at Karchemish. 570—Aahmes II. leads a revolt against the Greek mercenaries, thrice defeats them, and reestablishes the supremacy of the native Egyptians. 554—Solon, the Greek law-giver, visited Egypt. 525—Cambyses the Persian conquers Egypt. 524—His armies perish in the desert. 517—His successor Darius visits Egypt and appeases the people. 488—A rebellion, the Persians expelled. 485—Xerxes reconquers Egypt. 418—Herodotus, the Greek historian, visits Egypt and writes our earliest book about it. 405—The Persians again expelled, and the independent

native Pharaohs rule for over sixty years. 340—Persian supremacy reestablished.

B.C. 332—Alexander the Great drives out the Persians and is hailed in Egypt as a deliverer; he founds Alexandria. 323—After the death of Alexander his general, Ptolemy Lagos, establishes the Greek-Egyptian kingdom of the Ptolemies; he founds the Alexandrian library. 320—He seizes Palestine and establishes a celebrated Jewish colony in Alexandria. 283—Ptolemy Philadelphos succeeds to the throne, reopens the canal to the Red Sea and makes Egypt a rich trading country. 198—Antiochus the Great of Syria defeats the Egyptians and takes Palestine from them. 193—Ptolemy Epiphanes appeals to Rome for aid against Syria. 171—Antiochus partly conquers Egypt. 169—He withdraws at Rome's command. 128—A pestilence destroys 800,000 of the population. 82—Capture and destruction of Thebes, which had revolted. 81—Reign and death of Ptolemy XII., who makes a will giving Egypt to the Romans. 59—Ptolemy XIII. bribes the Romans to acknowledge him king. 51—Death of Ptolemy XIII., who leaves his kingdom to Ptolemy XIV. and Cleopatra. 49—Ptolemy expels Cleopatra, and civil war follows. 48—Julius Cæsar, assisting Cleopatra, besieges and burns Alexandria. 47—Ptolemy XIV. is defeated by Cæsar and drowned while crossing the Nile; the Egyptian throne shared by Cleopatra and her younger brother, Ptolemy XV. 44—Cleopatra poisons her brother. 41—Mark Anthony summons Cleopatra to trial for her brother's murder; he is so overcome by her beauty that he follows her into Egypt. 36—Anthony confers Phoenicia, Cyrene, and Cyprus on Cleopatra. 35—Anthony confers all Asia, from the Mediterranean to the Indus, on Cleopatra. 31—The battle of Actium. 30—Invasion and subjugation of Egypt by Octavius, and suicide of Anthony and Cleopatra; Egypt becomes a Roman province.

A.D. 24—The country is invaded by 30,000 Ethiopian subjects of Queen Candace, who are repulsed by the Romans. 171—The Egyptians revolt against the Roman government. 215—Caracalla visits Egypt and massacres the youth of Alexandria for having ridiculed him. 269—Egypt is invaded by Zenobia, queen of Palmyra. 272—Firmus makes Upper Egypt independent of Rome. 273—Aurelian regains possession. 288—Upper Egypt rebels under Achilleus. 292—The Emperor Diocletian besieges and takes Coptos and Busiris. 297—Siege and capture of Alexandria by Diocletian, who suppresses the rebellion of Achilleus; the Egyptian coinage ceases. 365—An inundation and earthquake destroys many of the inhabitants. 389—Theodosius prohibits pagan worship, in consequence of which a number of famous Egyptian temples are destroyed. 618—Egypt is conquered by Chosrœs II., king of Persia. 639—The Mahometans invade Egypt. 642—They capture Alexandria and establish the Mahometan empire. 1250—The Christian Crusaders invade Egypt and

are repulsed. 1266—The Mameluke soldiers seize possession of the government and appoint sultans of their own. 1517—Defeat of the Mamelukes by Sultan Selim I., who adds Egypt to the Turkish empire. 1770—Ali Bey, a Mameluke, rules Egypt, Arabia, and Syria. 1798—Egypt is invaded by the French, under Napoleon Bonaparte. 1801—Expulsion of the French by the English and Turks. 1806—Mehemet Ali made Pasha. 1807—The English defeated in an attempt to occupy Rosetta. 1811—Massacre of the Mamelukes at Cairo by Mehemet Ali. 1814—The Turkish army in Egypt is remodelled. 1820—Alexandria connected with the Nile by the Mahmoud canal. 1829—The first Egyptian newspaper published. 1831—Mehemet Ali, Pasha of Egypt, revolts from Turkey and invades Syria. 1834—Egypt visited by cholera. 1835—The plague ravages the country. 1839—Mehemet Ali again revolts, and claims hereditary possession of Egypt and Syria. 1840—The Egyptians defeated by the British at Beyrouth, and the dispute with Turkey settled. 1848—Death of Mehemet Ali and his son Ibrahim. 1854—Said Pasha succeeds his brother Abbas. 1860—Work begun on the Suez Canal. 1863—Death of the Viceroy Said Pasha, who is succeeded by his nephew, Ismail Pasha. 1867—Firman of the Sultan of Turkey granting to Ismail Pasha the title of Khedive, or king. 1869—Opening of the Suez Canal. 1873—Firman of the Sultan of Turkey granting to the Khedive the right of maintaining armies and concluding treaties with foreign Powers. 1874—Extraordinary rise of the Nile, causing great damage; occupation of the kingdom of the Soudan by Egyptian troops. 1875—Annexation of all the Soudan to Egypt by decree of the Khedive; opening of an International Court of Appeal at Alexandria.

1875—England secures financial control of the Suez Canal. 1875–77—War with Abyssinia. 1877—Peace terms with Abyssinia accepted. 1879—Ismail deposed and his son Tewfik becomes Khedive. 1881—Decree for abolition of slavery; insurrection in the Soudan; British pacific interference. 1882—Rebellion under Arabi Pasha; Alexandria bombarded by the British. The Mahdi holds all the country south of Khartoum. His followers exterminate an Egyptian army. 1883—A second Egyptian army under Colonel Hicks wiped out by the Mahdi. 1884—The Khedive asks a loan of £8,000,000 to meet war expenses; conference of six great powers on Egyptian affairs meets, but adjourns without result; Egypt under England's command abandons the Soudan to the Mahdi, who besieges General Gordon in Khartoum. Lord Wolseley fights his way up the Nile with an English army to rescue Gordon. 1885—Gordon slain; Wolseley's expedition abandoned. Egypt loses the Soudan. 1889—Forced labor of the peasantry abolished. 1892—Tewfik dies and is succeeded by his son Abbas. 1894—The first Egyptian exhibition of art and industry opened at Alexandria. 1896—England and Egypt begin a joint reoccupation of the Sou-

DYNASTY OF THE LAGIDAE OR PTOLEMIES

B.C.

305—Ptolemy I., Soter.
 285—Ptolemy II., Philadelphus.
 247—Ptolemy III., Euergetes.
 222—Ptolemy IV., Philopator.
 205—Ptolemy V., Epiphanes.
 182—Ptolemy VI. (Eupator).
 182—Ptolemy VII., Philometor.
 146—Ptolemy VIII. (Neos).
 146—Ptolemy IX., Euergetes II.

117—Cleopatra Cocce and Ptolemy X., Soter II.
 106—Cleopatra Cocce and Ptolemy XI., Alexander I.
 81—Cleopatra Berenike.
 81—Ptolemy XII., Alexander II.
 81—Ptolemy XIII., Auletes.
 51—Cleopatra, and Ptolemies XIV.
 XV., XVI., her brothers.
 30—*Egypt became a Roman province.*



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